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The Review of Religions

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CONTENTS

The Powerful Warring Nations
—K. B. Mohammad Dilawar Khan

Salvation of Europe lies in Islam
—N. A. Aziz Haqqani

How did the belief arise that Jesus had died on the Cross
—Maulvi J. D. Shams, H.A.

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

THE POWERFUL WARRING NATIONS

A Great Quranic Prophecy

(By K. B. Mohammad Dilawar Khan)

In the Holy Quran and also in the Ahadis (traditions) of the Holy Prophet Mohammad we find an account of the catastrophic events which the children of Adam will witness before their sojourn on this planet will draw closer to its end. At the moment I desire to confine my comments only to 'un-Naziat' which is the 79th chapter of the Quran where not only an account of the present War is given but there is also a great prophecy with regard to the combatant party that will triumph ultimately.

But before I discuss the great truth which is enshrouded in this chapter I want to draw the attention of my readers to the chief principle of Islam which is 'faith in the unseen' and which is the pivot of Quranic teachings. Again and again the Holy Prophet refused to show the like of miracles which his contemporaries demanded of him. They not only asked him to go up to the heaven and bring down a book for them but they also asked him to tell his Allah to appear to them together with His angels. They also asked him to flow canals and produce orchards for them and to make for himself a house of gold. Many were other such foolish demands of the unbelievers of his time but he always

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gave them one answer : " I am only a man and messenger of God." To sum up, " faith in the unseen " will be meaningless and life on Earth will not be worth living if God would accede to such silly demands which the Meccans of yore put to the Prophet. But the unseen Allah who is enshrouded from our physical eye will today cast off His shrouds and reveal Himself to His creatures if they make themselves fit for His audience. " Call me and I will answer " ; and elsewhere He says " Those who strive in our path shall certainly be guided to find our ways." Take for instance Electricity and Steam and all those other things which modern men have invented. The components of all these modern inventions existed on our planet since it was first created but were brought before our naked eye in their present form after millions of years, and only after man got the knowledge of how to assemble them together. " I was a hidden treasure and desired to be known, hence I created man ". What a great truth ! Thus as the unseen Electricity, Steam and other hidden powers of our wonderful planet were discovered and harnessed after a laborious search, similarly Allah will manifest Himself to us if we too will follow His code which is the Holy Quran. Just as man could never invent unless the manner of his approach to a particular invention was in the prescribed manner, similarly the approach to the Almighty is also one, that which is prescribed by Himself in His book, the Quran.

In one verse of the Quran it is laid down that verses of Allah are either " clear revelations " which are the substance of the book or " allegorical revelations " the meaning of which is only known to God and those who possess sound knowledge. This shows that some verses which are prophetic utterances have also in some parts of them an allegorical tinge. The Lord God has promised the correct meaning of such verses to those who possess sound knowledge of His book. Such allegorical verses can easily be understood when the events referred to therein occur. After this brief introduction regarding the interpretation of verses I now proceed to comment upon this great Sura " un-Naziat."

(1) والنزعت غرقاً " By the Warring Nations who are drowned in strifes." In proof of the unseen God and of the truth of the Quran, God foretells in this chapter certain world wide events which will absorb general attention when they take place. The word النزعت means " those who use arrows with their full strength." At the time of the Holy

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Prophet the arrow was the chief weapon of war, therefore the reference in the verse is to the coming powerful Warring Nations of Europe. Ata, a commentator, has also narrated that النزعت means "the warring classes."

(2) والنشطت نشطاً "By those who willingly go forth to the battle front." Ibn Abbas has also narrated that النشطت means that class of people who willingly offer their lives. The reference is to the combatants of the present War who willingly submit to death for the sake of their country, culture and creed.

(3) والسبحت سبحا "By those who work strenuously hard." The reference is to the hard and strenuous work in the factories of the present Warring Nations.

(4) فالسبقت سبقا "By those who excel others." The reference is to the race in the outturn of production in these factories.

(5) فالمدبرات امرا "By those who govern the strategy and diplomacy". مدبر means statesman, diplomat. The reference is to strategy and diplomacy which will be of great use when these events occur.

When this phase of the human society as outlined in the first 5 verses is developed the War will be at hand.

(6) يوم ترجف الراجفة "When the earth will begin to tremble رجف means "intense uneasiness". The reference is to the intense uneasiness which was brought about by the first War and which made Europe uneasy.

(7) تتبعها الرادفه "This will be followed by a tribulation." The reference is to the present War which is a great tribulation for mankind and it came in consequence of the first War. The word رادفه also means earthquake. As in an earthquake both buildings and its occupants suffer most, so does the civil population in this War.

(8) قلوب يومئذ واجفة "Some minds on that day will be in a state of great confusion." The reference is to the confusion of mind of such Government members who were not ready to meet the War menace.

(9) ابصارها خاشعة "Their eyes will be cast down" on account of their pondering over the events and the inadequacy of their War supplies.

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(10) يقولون ءانا لمردو دون فى الحافرة "They say, Shall we really be put back into the dug-out."

(11) ءاذا كنا عظاماً نخرة "Even after we are crumbled bones." The reference in these two verses is to the air shelters which the present War has necessitated for the protection of the Civil population. These dug-outs are not for the living creatures, they will say, but for the dead, the crumbled bones ; but there is no other escape for them from aerial attacks and for their own protection they must enter these dug-outs. These two verses also may refer to what was published in the press that War like this may altogether destroy the European civilization and restore it to its pre-historic barbaric time

(12) قالو تلك اذا كرة خاسرة "They say then this procedure (verses 10 and 11) is a matter of great loss." The reference in this verse is to the feelings of the civil population who would naturally resent to enter the dug outs with each alarm.

(13) and (14) فانما حى زجرة واحدة فاذاهم بالساهرة "There will be one ultimatum and with that all that they made will be put on the field." The reference is clearly to the proclamation of War and with that to the gathering together of Armies and armaments on the field of battle. The word زجر means a shout having elements of threat in it ; in other words, it means an ultimatum.

(15) to (26) "Hath there come unto thee the history of Moses. How his Lord called him in the holy vale of Tuwa. (Saying) go thou unto Pharoah—Lo he hath rebelled, and say unto him : Do you want to be purified ? Then I will guide thee to thy Lord and thou shalt fear Him, and he showed him a great sign. But he (Pharoah) denied and disobeyed. Then turned he away in haste. Then gathered he and summoned and proclaimed, I am your Lord the highest. So Allah seized him and made him an example for the posterity and those who have gone before. Lo, herein is indeed a lesson for him who feareth."

Now apparently if my commentary of this wonderful chapter be incorrect then the first fourteen verses have got no connection whatsoever with the last eleven. But truly they have got a very great connection indeed. The readers of the Quran are invited to consider the struggle of Pharoah and Moses and its outcome. Another Pharoah in the person of Hitler was destined to appear in Europe and would demand the

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expulsion of Jews from Europe and would do his utmost to exterminate that race. He will tyrannise over the children of Israel in every conceivable manner and will refuse to listen to a man who will fulfil the mission of Moses and will visit him in his homeland and will invite him to a round table conference and would try to persuade him to abandon his principle of might is right and substitute for it the weapon of reason and good-will. But just as the first Pharoah defied Moses so will do the Pharoah of the 20th Century. Just as Pharoah ridiculed the advice of Moses and turned away in haste and gathered and summoned his Army, so did Hitler after the Munich Conference. " So Allah seized him and made him an example for posterity and those who have gone before ". This is a great prophetic utterance and points out to the ultimate discomfiture of Hitler. " Lo, herein is indeed a lesson for him who feareth."

(27 to 33) " Are ye (the present Warring Nations) the harder to create, or is the heaven that He built ? He raised the height thereof and perfected it. And He made dark the night thereof and He brought forth the morn thereof. And after that He threw away the earth. And produced therefrom the water thereof and the pasture. And He made fast the hills. A provision for you and for your cattle."

In the above verses the people addressed are the warring nations who are conceited on account of their powerful war machine. The Lord God invites them to consider His own great might and His mighty nature and its great products. The verses also allude to the creation of our planet and to the time when it was part of the sun wherefrom it was torn and " thrown away ". It also tells us that water was made out of the earth.

(34 to 36) " But when the great tribulation cometh. The day when man will call to mind his whole endeavour. And hell will stand forth visible to him who seeth."

Again in these three verses the subject of this War is touched after reminding man that for the Lord God he is not the " harder to create " than the other objects of creation. On that day man will call to mind the endeavour that he has made to avert or meet the menace of this War. On that day hell will be seen only by him who wants to see it. The meaning is that hell which is equivalent to war will be seen only by those who will go forth to the front. Others will not be able to see it.

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(42 to 44) "They ask thee of the Hour; when will it come to pass? Why ask they? What hast thou to tell (more) thereof? Unto thy Lord belongeth the term thereof."

In these verses the persons who express anxiety regarding the date of this world-wide tribulation are reminded to consider the various phases of human society which will be responsible for this great disaster and that the Prophet can add nothing more to the graphic discription of this chapter. The Lord God knows "the term" of this catastrophe. The war will be imminent when the warring nations will get 'drowned' in internal strifes; when they will be ready to offer their lives for their country, culture and creed; when they will work strenuously hard in factories; when there will be a race for over-production and when strategy and diplomacy come to the front and intense uneasiness is prevalent.

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SALVATION OF EUROPE LIES IN ISLAM

By N. A. Aziz Haqqani, Chakwal

Polygamy

Western civilisation is based on Materialism and Hedonism. Religion has lost its hold on the European mind with the most devastating effects. Decay has set in, and the canker is at the roots of the social structure. The Family is the basis of society: it is here that one learns to love, co-operate and make sacrifices for the welfare of the whole. When Family Life is gone, the very spirit of Nationalism is bound to evaporate. And in Europe family life is going. Materialism and Reason (devoid of Divine Inspiration) tend to "lead men to act for their immediate welfare, rather than for the future welfare of the race or of society, and refuse to make those sacrifices of love and undertake those responsibilities and efforts which the care of family imposes and which alone can secure the welfare of the future generations."

Group Mind—By William McDougall.

And the consequence is that "the rate of reproduction, the birth-rate of nearly all civilised countries is falling rapidly." These materialistic and hedonistic people either refuse to marry at all, or marry at a very late age, and even in married life they voluntarily restrict the number of children. With the result that the highly cultured and better elements of the society are getting infertile, losing ground and getting extinct, only to be replaced by the more pushing elements from the lower strata. Thus the whole population is getting inferior in quality and national strength is bound to decay, of which a corresponding fall in national prestige is only a minor consequence.

It is an established fact that there is a general excess of females in Europe. Monogamy, even bachelor life is the rule of the European nations. "The most able women are more and more attracted into independent careers" and it is comparatively an inferior type of womanhood that gets married and produces children. Even at that, it is females of the lower strata of society that produces more children and the aristocratic families tend to become infertile.

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The poor, the less cultured, and the less educated people, thus, flood society and swamp the better elements. They cannot properly educate, nourish and bring up their children, and the type of offspring they bring into the world is a poor specimen of humanity. In England this problem is coming to the forefront. The better stuff rises up the social ladder, enters the upper strata of society and becomes infertile, while the masses, losing thereby their better elements, drop below the average.

"This constant dying away of society at the top and the renewal of the upper strata from the lower by the agency of the social ladder, must sooner or later result in a serious deterioration of the lower strata, at least in draining it of its best stock. There is also a return or downward current of less strength which returns to the lower strata—the failures, the incompetents and the degenerates of the upper. And these two currents must, it would seem in the course of ages, render it impossible for the lower strata to continue to supply the superior elements required to maintain the upper. If and when that stage is reached material decay must set in."

—McDougall—Group Mind.

And in England "there are indications that this stage is at hand. Our social ladder has provided and still provides a splendid array of talent, but already it has produced, as its complement, a large mass of very inefficient population."

Now, the problem is, when this malady has set in, how can it be cured? There are many causes of the spread of this disease and all must be looked into. Society must be organised on a religious basis, and the economic conditions of the country will have to be set right in the light of the Islamic teachings. I do not intend to go into a detailed discussion of all these. I propose, to bring to the notice of the reader, in the present short article, the problem of Monogomy and Polygamy alone. European mind is very much prejudiced against polygamy. But the present War brought tears to the eyes of the patriots of France, when they realized the fact that the French failed to produce children and take the responsibility to bring them up. Had the French stuck to the family responsibilities and allowed themselves to be guided by their natural instincts in the light of Divine Revelation they would not have had to face such a catastrophe. England, too, is short of men. She has shirked the responsibilities of family life, her upper classes have tended to become infertile, the masses have been

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drained of the best elements, and thus a general deterioration has set in.

Islam permits polygamy. And in such national crisis, it would be the duty of well-to do, healthy, and abler members of the society to have more wives than one. Because it is the cultured, healthy, strong, well-educated men who can and ought to produce children and bring them up in such a way that they may be an asset to the nation and humanity at large.

Islam, when permitting polygamy, enjoins upon the would be husbands to be fair and just. And this condition implies that a man who intends to have more wives than one must be physically and morally strong, and wealthy enough to support the large family for which he is responsible. He must be of such a moral and mental calibre as to be able to hold his own and keep the balance when storms blow in domestic life and thus get a proper training for public life.

From the eugenic in point of view, if we want to preserve and propagate the best stuff of the society, we must solve the problem of excess of females, and make the abler, wealthier and stronger men to take the responsibilities of family life, because it is they who can bring up a large number of children properly, and not the poor and starving who can ill-afford to nourish and educate them.

Materialism and Hedonism is the bane of European life and it is the religious zeal that promotes the spirit of sacrifice for the welfare of the whole, which alone can lead humanity to the safe anchorage. And in order to achieve that happier end we must start with the family life, and let not the abler women rot in the so-called independent careers which ill-suit them and are against their nature.

I believe the times are coming when the so-called civilised nations will realize the sanctity of family life and lay stress on the breeding of children. Then the abler men and the abler women will come together and solve the problem of material life. For the sake of society, for the sake of the nation, for the sake of humanity at large, it will be felt that polygamy under certain circumstances is essential and Islam by permitting it has done an immeasurable good to the cause of humanity.

All quotations are from W. McDougall's *Group Mind*.

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HOW DID THE BELIEF ARISE THAT JESUS HAD DIED ON THE CROSS

By Maulvi J. D. Shams, H.A.

In a previous article I discussed at length the question " Did Jesus die on the Cross " according to evidence taken from the four Gospels and showed that Jesus' death did not occur on the Cross and that we have no option but to believe that he was only unconscious when taken down from the Cross.

Before I deal with my subject to-day I want to say that, in addition to the arguments I advanced to prove that he was in a state of unconsciousness when taken down from the Cross, there are many eminent scholars who support this argument.

> " Seven years after the crucifixion an eye-witness relates the story to an Esene brother of Alexandria, in which he tells that Jesus was formally initiated into the Esene brotherhood, which secretly saved Jesus from death, healing his wounds with herbs, spices and salves. (*The Crucifixion by an eye-witness* published by the Indo-American Book Co., Chicago 1907.)

Dr. Elsie Louise Morris of 229, Alexandria Street, Los Angeles, in making copies of rare books and manuscripts in the library of the Christian Israelites about 1904 came across the MS. copy of a letter (published in 1919) of the Esene elder in Jerusalem written to his brother elder in Alexandria, in which the eye-witness states as follows :—

> Joseph and Nichodemus examined the corpse, and, greatly moved, the latter pulling Joseph aside, said, " As sure as I know anything about organical life and nature it is possible to save him ". But Joseph did not understand and he advised us not to tell John anything of what we had heard. Indeed it was a secret which was to save our brother from death. Nichodemus shouted " We must immediately have the corpse with its bones unbroken, because he may still be saved ". Then perceiving his want of caution, he went on in a whisper " Saved from being infamously buried ". He persuaded Joseph to set aside his own interests, to save their friend by going immediately to Pilate and prevailing upon him to allow them to take Jesus from the Cross that very night and put him in the sepulchre, hewn in the rock close by and which belonged to Joseph.

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"My dear brethren, I will let you know that Pilate often sold the bodies of the crucified to their friends, that they might bury them. And the centurion was friendly to me, as he had conceived from the events that Jesus was an innocent man. When the two thieves were beaten by the soldiers with heavy clubs and their bones broken the centurion went by the Cross of Jesus saying to his soldiers 'Do not break his bones, for he is dead'. For Pilate had a great reverence for Joseph and secretly repented of the execution. When Nichodemus saw the wound flowing with water and blood, his eyes were animated with new hope and he spake encouragingly, foreseeing what was to happen. He drew Joseph aside to where I stood some distance from John and spoke in a low hurried tone 'Dear friends, be of good cheer and go to work, Jesus is not dead, he only seems to be because his strength was exhausted.' While Joseph was with Pilate I hurried over to our Colony and fetched the herbs that are useful in such cases.

"But I advise you not to let John know that we intend to reanimate the corpse of Jesus, I fear that he could not conceal his joy and dangerous indeed would it be to let the people know it, as our enemies would then put us to death as well as him.'

Now thirty hours had passed since the assumed death of Jesus when the brother heard a slight noise in the grotto and an odour in the air as is natural when the earth is going to vomit fire and the youth saw with untold joy that the corpse moved its lips and breathed. He hastened to assist him and heard slight sounds rise from his breast, the face assumed a living appearance and the eyes opened and gazed astonished at the novice of our order.

Nichodemus who was an experienced physician, said on the road that the peculiar atmosphere prepared in the air by the revolution of the elements was beneficial to Jesus and that he never had believed that Jesus actually was dead, and he mentioned the blood and water which flowed from the wound was a sure sign that life was not extinct."[1]

The last sentence of the above letter verifies the Gospel of St. John which relates that 'when one of the soldiers with a spear pierced his side and forthwith came there out blood and water. And he that saw it bear record and his record is true and he knoweth that he saith true, that ye might believe.' (John. 19, 34-5). So the fourth Gospel, by supporting the flowing of blood from the wound, which is evidence of the fact that life had not yet departed from his body, shows evidently that Jesus did not die on the Cross.

[1] *Review of Religions*,

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Now here arises a question: if it is true that he was alive when he was taken down from the Cross, then why did the early Christians such as Paul and Peter believe in his death on the Cross? For it is apparent from the epistles of Paul and Peter that the main point of their preaching was his death on the Cross and subsequent resurrection.

Undoubtedly it is necessary to describe the position at length. I think that all who have read the Gospels thoroughly will agree with me that at the time Jesus was arrested by the Jews in Gethsemane, his disciples forsook him and fled in panic and only a nameless young man tried to follow them who had a linen cloth cast about his naked body and they laid hold of this young man and he left the linen cloth and fled from them naked (Mark, 14, 52).

Jesus was charged before the High Priest. Meanwhile Peter in the Court below had been sitting with the servants and in his anxiety to escape recognition had thrice declared that he did not know Jesus.

The disciples of Jesus do not appear as spectators of the end but only a group of women who had ministered to his needs in Galilee and had followed him up to Jerusalem. These women watched his burial, which was performed by a Jewish councillor, who, according to the Gospel of St. John (19—33), was a devoted disciple of Jesus, but secretly for fear of the Jews, and to whom Pilate had granted the body after the centurion, who also believed in Jesus Christ, (Mark 15, Matt. 27) had certified as to the reality of his unexpectedly early death. And this announcement of his death was only a plea to save him from having his bones broken, (as is related in the Esene's letter.)

Any man of average intelligence would expect that his secret disciple would at least try to save him from death. Thus we see that none of his known disciples saw his end, but, after he came out from the sepulchre some of his disciples saw him and he showed them his wounds and asked Thomas to put his fingers in the print of the nails (John 20-27) and he said to his disciples who thought him a spirit "Behold my hands and my feet, that it is I myself, handle me and see; for a spirit hath not flesh and bones as ye see I have" (Luke 24—39).

An "Ointment of Jesus" or the "Ointment of the Apostles" was prepared for Jesus by his disciples to heal his wounds (*Dictionary of Medicine* by Rabley Dunglison, M.D. L.I. D. (1866) *Lexicon Medicum* by Dr. Hooper, p. 124).

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According to the fourth Gospel Jesus for the last time met his disciples at the Sea of Tiberius and said to Peter "Feed my sheep" and asked one of his disciples to accompany him and went away to an unknown destination.

During the time he stayed in Palestine after his emerging from the sepulchre he met his disciples only in secret or in out of the way places, for fear of being rearrested by his enemies He did not show himself to others, as Peter says :

> "God showed him openly, not to all the people but unto witnesses chosen before of God, even to us who did eat and drink with him after he rose from the dead." (Acts 11, 41).

As they were in despair when they saw that their Master was sentenced to death and so, if he had not seen them again, their faith in his Messiahship might have been shaken and they might have turned back seeing that he whom they had taken for the Promised Messiah of the Jews had died an accursed death. So he shewed himself to them to re-establish their tottering faith. Indeed his release from (the pains of) death was a strong argument in favour of his truth and it strengthened them very much. When he emigrated to another country they stood firmly and tried to preach his claim to the Jews, but were persecuted very much at the hands of the Jews. Some of them were killed and some stoned to death.

The Jews refuted their claims, rebuked them and mocked at them affirming that they had caused their Messiah to die an accursed death. The Christians could not say that he did not die on the Cross and was taken down alive, otherwise they would be suspected by the authorities and subjected to the cruellest persecution, so it is very possible that they concealed the matter and replied that Jesus rose again from the dead, as the Jews had made it generally known that he had died, and added that he had ascended to heaven, by which they probably meant in the beginning that he had gone to a protected place.

However, this reply was unsatisfactory to the Jews who had not seen him actually ascending into heaven and believed him to have died an accursed death.

Moreover, their preaching, in accordance with the teachings of their Master, was limited to the Jews only. It is quite evident that it was not easy for the Jews to believe in Jesus on account of the lowly origin of his disciples.

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The Christians also were debarred from spreading their faith amongst other nations firstly because they knew that they could not expect them to accept the Mosaic Law and secondly because Jesus prohibited them to preach to the Gentiles. Under these circumstances which prohibited Christianity from extending beyond the sphere of Judaism there arose a man named Saul, who became well known afterwards as Paul, an active and ambitious person who, not being one of the apostles declared his right to apostlehood basing his claim on a vision because he knew that otherwise his claim would stand little chance of being recognized.

The vision he beheld is mentioned in the Acts, Chapters 9, 22, 26. If we read the separate accounts carefully we find them full of contradictions.

As an example, we read in Chap. 9, 3-6

1. ' That a light from heaven shined round about him and he fell to the earth and heard a voice saying unto him, Saul, Saul—and meanwhile those who journeyed with him stood speechless, hearing a voice but seeing no man ' ; but in chapter 22, 9 he says ' and they that were with me saw indeed the light and were afraid but they heard not the voice of him that spake to me. '

2. He says also in Chapters 9 and 22 that a great light shone round about him only but in Chapter 26 he says that the light shone around about him *and* about those who journeyed with him.

3. In Chapter 9 we read that *he* only fell to the earth and the others stood speechless but in Chapters 26, 14 he stated that he and all his companions were fallen to the earth.

4. In Chapter 22 he states that upon his asking what he should do, Jesus replied ' Arise and go into Damascus and there it shall be told thee all things which are appointed for thee ' and when he reached Damascus, one Ananias came to him and told him what he told. In Chapter 26 however he mentioned nothing about this, on the contrary he said that Jesus Christ himself told him all things which were appointed for him

After having realized these contradictions in the vision upon which he based his claim to being an Apostle we are led to doubt its reality. However, even if we admit that he did see a vision this is not a very sound basis to found a claim to Apostlehood. At all events he embraced Christianity in Damascus and straightway he preached Christ in the Synagogues that he was the Son of God and counfounded the Jews which dwelt at Damascus, proving that this is very

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Christ. But the Jews took council to kill him ' (Acts 9, 23).

Before this when Stephen was stoned to death by the Jews he was standing by, consenting to his death (Acts 22, 20) and there was a great persecution instituted against the Church and they were all scattered abroad except the apostles (Acts 7, 1).

So, when he experienced persecution at the hands of the Jews and saw their insistence in rejecting the claims of Jesus, his ambitions and active spirit would not be content with the slow progress Christianity was making. He felt therefore the need for quietness in which to study his new position. He withdrew to some secluded spot in the region south of Damascus, then vaguely called Arabia (Gal. 1-17). Meanwhile his ingenious brain hit upon an idea which had not even occurred to Jesus : that Christianity should be preached to the Gentiles.

After three years had passed since his conversion, he paid his first visit to Jerusalem for the purpose of making the personal acquaintance of Peter (Gal. 1-18). He attempted to join the band of disciples but they did not at first believe that he also was a disciple. He met the disciples through Barnabas and told them of his vision and assured them of his sincerity by preaching boldly in Jerusalem in the name of Jesus.

According to his epistle to Galatians he abode with Peter fifteen days only and he saw no other disciple besides James (1—18, 19).

Until this time all those scattered abroad consequent upon the persecution following the death of Stephen had travelled as far as Phenice, Cyprus and Antioch, preaching the word to none but unto the Jews only (Acts, 11 : 19). But as Paul by this time had despaired of the conversion of the Jews he determined to begin to preach openly to the Gentiles. Nevertheless this was against the teachings of Jesus because he had strictly prohibited his disciples from taking this course saying :

> " Go not into the way of the Gentiles and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel (Matt. 10. 5/6) and also " I am not sent but to the lost sheep of the house of Israel and it is not meet to take the children's bread and to cast it to dogs " (Matt. 15. 24/26).

When the disciples tried to dissuade him from preaching to the Gentiles he claimed that Jesus himself had ordered him to do so in a vision, whilst he was staying in Jerusalem, speaking in these words :

" Make haste and get thee quickly out of Jerusalem

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for they (the Jews) will not receive thy testimony concerning me. So depart, for I will send thee far from hence unto the Gentiles " (Acts 22 : 18/21).

Although he was strongly opposed by the disciples he continued preaching to the Gentiles and he was successful in his mission. As, however, the other disciples were being bitterly persecuted they eventually agreed that he should continue his campaign with the Gentiles and they should preach to the Israelites (Gal. 1, 7-9).

With the same acute perception he further realized that to ensure success amongst the Gentiles, the teachings expounded by the Master and faithfully carried out by himself and his disciples must be modified. He saw that the ceremonies and rites of the Mosaic Law could never be accepted by those who were not Jews and acting upon the principle that the means justifies the end, he may have thought it best to preach a species of Christianity of which Christ himself had never dreamt. With characteristic boldness he declared that the law was abolished for ever with all its ceremonials and ordinances and gave a new direction to Christianity aided by his own active imagination, Roman thought and Greek Philosopy. He says therefore :

1. " By the deeds of the law there shall no flesh be justified in the sight of God, for by the law is the knowledge of sin. Therefore we conclude that a man is justified by faith without the deeds of the law." (Romans 3, 20-27).
2. " For sin shall not have dominion over you, for ye are not under the law ". (Romans 6, 14).
3. " I do not frustrate the grace of God for if righteousness come by the law, then Christ is dead in vain ". (Gal. 2, 21).
4. " We know that a man is not justified by the works of the law, but by the faith of Jesus Christ ". (Gal. 2, 16).
5. " Behold I Paul say unto you that if ye be circumcised, Christ shall profit you nothing ". (Gal. 5, 2).

These teachings were quite against the teachings of Jesus because during his whole life he acted according to the law.

A short time before Jesus was captured by the Jews his disciples asked him where he would like to eat the Passover and he sent two of his disciples and said unto them, ' go ye into the city and there ye shall meet a young man bearing a pitcher of water. Follow him and wheresoever he shall go in, say ye to the good man of the house, the Master said ' where is the guest chamber where I shall eat the Passover with my disciples " (Mark 14, 12-14).

Also he said to a leper whom he cleansed from leprosy

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"Shew thyself to a priest and offer for thy cleansing those things which Moses commanded for a testimony unto them." (Mark 1, 44). He further told them to offer their gifts to the later (Matt. 5, 24) and his disciples also acted according to the law. As for example, the women who came with him from Galilee beheld the sepulchre and how his body was laid and returned and prepared spices and ointments and rested the Sabbath day, according to the commandment (Luke 23, 56).

But in spite of all this Paul began to preach against the law saying 'that if ye be circumcised Christ shall profit you nothing'.

He had no right to abolish or to modify the commandments of the Law, being neither Messiah, Prophet nor Apostle. What right therefore had he to say (if ye be circumcised Christ shall profit you nothing' whilst Christ himself (Luke 2, 31) and all the apostles were circumcised. Also Christ says "Think not that I am come to destroy the law, or the prophets. I am not come to destroy but to fulfil" (Matt. 5, 17). And "it is easier for heaven and earth to pass than one title of the law to fail" (Luke 16, 17).

Paul's statement that a man is not justified by the work of the law is entirely erroneous because Zacharias and his wife were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless (Luke 1, 6).

The other apostles also did hold his beliefs. James, brother of Jesus, says in his epistle. "What doth it profit my brethren though a man say he hath faith and have not works? Can faith save him? If a brother or sister be naked and destitute of daily food and one of you say unto them 'depart in peace, be ye warmed and filled' notwithstanding ye give them not those things which are needful to the body, what does it profit? Even so faith, if it hath not works, is dead, being alone. Ye see then how that by works a man is justified and not by faith only. Likewise also was not Rahab the harlot justified by works when she had received the messengers and had sent them out another way? For, as the body without the spirit is dead, so faith without works is dead also" (James 2, 14-25).

Paul's teachings levelled against the law could not be observed in silence by the apostles. They were terrified at the deviation and certain men went from Judea to the centre of Paul's work and taught the new converts that except by a faithful obedience to the law and a scrupulous observance of its ordinances they could not be saved. (Acts 15, 1).

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As a result of this, great strife and disputes arose between them and Paul which caused him to go with certain men of his party to Jerusalem, where a great meeting was held to consider the matter which was attended by the Apostles, elders and other disciples.

Violent and hot discussions accordingly followed. By this time Paul's work had made great progress and it was almost impossible for the apostles to check it; on the other hand the progress Christianity was making amongst the Jews was very slow and they were more and more despairing of any victory against Judaism being effected through Christ.

Peter rose up and supported the views of Paul and James replied "My sentence is that we trouble not them which from among the Gentiles are turned to God".

Finally the following letter was written to them:

> The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia. Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls saying, ye must be circumcised and keep the law, to whom we gave no such commandment. For it seemeed good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things: That ye abstain from meats offered to idols and from blood and from things strangled and from fornication (Acts 15).

So, when Paul saw his efforts crowned with such success through this understanding that he should preach to the Gentiles only and not require from them the fulfilment of the Law whilst the Jews would be bound to a minute observance of the law, he again overstepped the limits set to his activities and preached the entire abolition of the law for Jews as well as for the Gentiles maintaining that faith in the blood of Jesus took its place.

Thus he says:

> "The law was our schoolmaster to bring us unto Christ that we might be justified by faith But after that faith is come we are no longer under a schoolmaster". (Ga. 3, 25).
>
> "A new covenant, he hath made the first old. Now that which decayeth and waxeth is ready to vanish away." (Heb. 8, 13).

As I have mentioned above in the beginning, after Jesus for the last time had bade his disciples farewell, they answered the mocking of the Jews by saying that he rose from the dead. But his resurrection was difficult to prove as he did not shew himself in public and remained in hiding as long as he stayed there, but when he emigrated to another country they made the statement that he had ascended to heaven.

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Still, as the Jews believed that they had seen him die an accursed death, this reply could not satisfy them.

When Paul came and absolved the people from the necessity of complying with the law he boldly told the Jews that it was true that Jesus had died an accursed death, as they stated, " but to redeem us from the curse of the law, being made a curse for us, for it is written cursed is everyone that hangeth on a tree (Gal. 3, 13). Now, the belief that sins are forgiven by the offering of gifts and sacrifices of animals was well established among the Jews. Thus Micah, the prophet says:

> " Where with shall I come before the Lord and bow myself before the High God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams or with ten thousand of rivers of oil. Shall I give my first born for my transgression, the fruit of my body for the sin of my soul? (6, 6-7).

Therefore Paul took this belief as a basis to abolish the law, saying:

> " Jesus by his own blood entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." (Heb. 9, 13-14).
>
> " In Jesus Christ we have redemption through his blood, even the forgiveness of sins (Col. 1, 14.) " Christ died for our sins " (1 Corinth. 15, 3). " For if, when we were enemies we were reconciled to God by the death of his son, much more being reconciled, we shall be saved by his life (Romans 5, 10).

So he based his preaching to the Gentiles on the crucifixion and resurrection of Jesus and said that Jesus Christ was raised from the dead according to my Gospel (2 Tim. 2, 8) and said " if Christ be not risen (from the dead) then is our preaching vain and your faith also vain " (1 Corinth. 15, 14). As he was a Roman (Act. 23, 25) and on account of his journeys in Syria etc., knew the mentality of the Gentiles, so he based his preaching on ideas which had existed among them previously and which in consequence they could easily assimilate.

I think it advisable at this point to give two or three examples of other Gods in which the Gentiles believed.

Osiris was born on December 29th, he was a great traveller. He tamed people by gentleness and not by force,

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He was betrayed by Typhon, slain and dismembered. He was interred but came again to life. In the mysteries of Osiris his image was placed in a box and brought forth before the worshippers with cries of 'Osiris is risen'.

Adonis, the Syrian God, was born of a virgin, was killed and rose again in the spring; every year the maidens wept for him and then rejoiced over his resurrection.

Attis, the Phrygian God was also born of a virgin named Nana. He was bled to death at the foot of a pine tree. His blood renewed the fertility of the earth and thus brought a new life to humanity, he also rose from the dead .....in celebrating his death and resurrection his image was fastened to a pine tree on March 24th and the day was called the 'day of blood,' since on that day the deity was bled to death. The image was then laid in a tomb with wailing and mourning but the coming of night changed sorrow to joy. The tomb was found to be empty on the next day, when the festival of the resurrection was celebrated (Frazer's *Golden Bough* 4, p. 29).

Quetzalcontle, the Mexican saviour was also crucified when the sun was darkened and withheld its light. His second coming was looked for so eagerly that when Cortes appeared the Mexicans greeted him as the returned God (Prescott, *Conquest of Mexico*, Vol. 1, p. 60).

Bacchus was also born of a virgin named Demetes on December 25th. Evil having spread over the earth the God of Gods was begged to save mankind. Jupiter hearkened to the prayer and declared that his son would redeem the world from its misery. He promised a Liberator to the earth and Bacchus came as the saviour. He was called 'the only begotten son. "It is I" says the lord Bacchus to mankind "who guide you, it is I who protect you and who save you; I who am Alpha and Omega." Bacchus also was slain to redeem humanity and was therefore called "the Slain One" "the sin bearer." "the redeemer." His death followed by resurrection was celebrated by festivities of a horrible nature. Afterwards was celebrated the representation of the passion of Bacchus who when dead descended into Hell and rose again (Beausobre, also Higgins *Anacalypsis* Vol. 1. p. 322).

Thus the story of the Cross Paul represented to the Gentiles as bearing a remarkable resemblance to what they already believed in respect of their own Gods. But there is no doubt that 'the earlier group of disciples did not appreciate the universality of the teachings of Jesus and they

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continued zealous for the old forms but St. Paul through his prophetic consciousness grasped the fundamental fact and became Jesus' true interpreter. As a result Christianity was rejected by the Jews and became the conquering religion of the Roman ('Empire Encl. Brit. Ed. II. Vol. P. 283).

It is evident from the New Testament that Paul did not see Jesus and that he was not present at the crucifixion. Three years after his conversion he came to Jerusalem and lived with Peter for fifteen days. After fourteen years he came again to Jerusalem to convince the apostles of the truth of his preaching.

As I have mentioned earlier the reason why he advanced the doctrine of the crucifixion and resurrection was to convert the Gentiles by abolishing the law, to redeem them from sin and give them freedom from the ordinances of the law. Of the apostles who supported him strongly and followed him in his preaching was Peter with whom he had lived for fifteen days. We learn from the Gospel that Peter was inconstant and wavering in his nature, not very firm in his belief and a hypocrite. In Matthew's Gospel we read that he told Jesus 'Though all men shall be offended because of thee, yet will I never be offended (26, 33). But after a short time he thrice denied him and said on oath that he did not know him (26, 72e

Paul himself bears witness that he was a hypocrite. H. says " When Peter was come to Antioch I withstood him to the face, because he was to be blamed. For before that certain men came from James he did eat with the Gentiles but, when they were come he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him, insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the Gospel I said unto Peter before them all, if thou, being a Jew, livest after the manner of Gentiles and do not as do the Jews, why compellest thou the Gentiles to live as do the Jews " (Gal. 2, 11, 14).

So it is not strange if a man like Peter under the influence of Paul, showed his belief in the blood of Jesus and preached against the teaching of Jesus, affecting to have seen a vision like Paul did. Therefore he says that he saw a vision in which heaven opened and he saw a certain vessel descending as it had been a great sheet, knit at the four corners and let down to the earth : wherein were all manner of four footed beasts of the earth and wild beasts and creeping things and fowls of the air. And there came a voice to him saying

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Arise Peter, kill and eat. But Peter said, not so Lord, for I have never eaten anything that is common or unclean. And the voice speak unto him again the second time ' what God hath cleansed, that call thou not common. ' This was done thrice and the vessel was received up again into heaven. (Acts. 10 : 11-15).

Now had these good people given any thought to this matter of visions they would have realized that they might easily have proceeded from Satan or have been the shadow of their own thoughts, because a vision which is against the word of God cannot proceed from Him. If God said through Moses that swine are unclean unto you, ye shall not eat of their flesh (Deut. 14, 8), when God himself said that swine is unclean, how then did Peter know that it was the voice of God which told him that all beasts are clean !

And Paul confessed concerning himself that unto the Jews he became as a Jew that he might gain the Jews ; to them that are under the law, as under the law, that I might gain them that are under the law. To them that are without the law, as without the law, that I might gain them that are without law (1 Corin. 9, 20-21).

So for the sake of the Gentiles these mismoulders of Christianity changed the religion taught by Jesus. They believed in the crucifixion and the resurrection and they taught that it is sufficient for a man to believe in the blood of Jesus to obtain salvation.

Gradually this easy religion which strictly should be called Paulinism but is erroneously termed Christianity became more and more predominant till it ultimately swept away every vestige of the principles taught by the founder of Christianity.

Now I shall take another important question which was asked by a Christian Missionary when I was in Damascus, *i.e.* If we believe that Jesus Christ did not die on the Cross then is his prophecy that he would be killed and rise again on the thrid day untrue ?

My reply to this question was, that you cannot say that these are the exact words of Christ, as these books were written when the theory of crucifixion which was invented by Paul was accepted by the majority of Christians. Luke, as we know, was very much in the company of Paul, as he evidently accompanied him on many of his travels (Acts. 16. 12-20-1. 28. 13. 16.) Was at Rome with him. (2 Tim. 4.11).

And Mark according to a fragment of papias was the follower and interpreter of Peter (Enc. Brit. Vol. 17. p. 729).

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Further it is disputed who were the authors of the other two gospels. It is not, therefore, a strange thing if we find sentences in these books in support of Paul's theory. Further it must be remembered that the words of this prophecy differ in each gospel. Thus Matthew says that Jesus told his disciples that he should be betrayed into the hands of man and they should kill him and the third day he should be raised again. And they were exceeding sorry (17, 23). This means they understood what he said and were sorry about it.

Luke says that he told them that he would be delivered into the hands of men. But they understood not this saying and it was hid from them, that they perceived it not and they feared to ask him of that saying (9, 45 Mark 9, 32).

And it seems from the fourth Gospel that they did not know of any prophecy to the effect that he must rise again from the dead. (John 20, 9).

And Mark says that when Mary Magdalene told them that she had been with him, as they mourned and wept, that he was alive and had been seen of her, they believed not. After that he appeared unto two of them and when they told it unto the residue, neither believed they them. Afterwards he appeared unto the eleven and upbraided them with their unbelief and hardness of heart (Mark 16, 10-14).

So their lamentation and their disbelief in the news of his resurrection from their companions evidently shows that they did not know of any prophecy of this kind.

Thirdly it can be said that the second part of this prophecy, that he would be raised on the third day, was not fulfilled exactly, because according to John 20, 1, Luke 24, 1, he was in the sepulchre only one day and two nights, not three days and three nights as the Prophet Jonas was in the whale's belly. Similarly neither was the first part of the prophecy fulfilled as to the very words except that we may say that the semblance of death on the Cross as seen by John the Divine that he saw him as it had been slain (Rev. 5, 6) is symoblical reference to death.

On the other hand there are many prophecies in the Old Testament as well as in the Gospels which clearly show that God would save him from death on the Cross. And some of them I mentioned in my previous lecture. So it is a fact that when everyone had despaired of his life, God saved him from death and in this was fulfilled his prophecy as to his remaining in the grave alive like Jonah in the belly of the whale.

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As a matter of fact we do not hear of this novel doctrine until the return of Paul from Arabia when he began to preach to the Gentiles. It is Paul alone who lays stress on the crucified Jesus. And he is, no doubt enthusiastic about the " resurrection " as is instanced in his words " If Christ be not risen from the dead, then is our preaching in vain and your faith also is vain 1 Corinth. 15,14.) And Christ hath redeemed us from the curse of the law, being made a curse for us (Gal. 3,13) and he it was who gloried in the Cross of Jesus Christ (Gal. 6,14). Although gradually his easy religion was generally accepted, yet it was not until the time of Constantine that the Cross was publicly used as the symbol of the Christian religion. Till then its employment has been restricted to private use among the Christians themselves.

Constantine's action was no doubt influenced by the vision which he believed he saw of the Cross in the sky as well as by the story of the discovery of the true Cross by his mother St. Helena in the year 326 (Enc. Britt. Vol. 7. P. 506).

As the Christians dishonoured Jesus by accounting him accursed of God through his death on the Cross, so God has sent him again in the person of Ahmad (peace and blessings of God be upon him) to take vengeance upon them by proving the falsehood of their belief in his death upon the Cross. And he has already done so. As in the third century the Cross was taken as a symbol of the Christian religion, likewise God has stated through the mouth of the Promised Messiah that all crosses will be broken when Christians realize the falsity of their belief : " The Third century from this day shall not have passed away when all those who look for the descent of Jesus from heaven, whether Christians or Muslims will despair of it and will forsake the false belief which is now so fondly cherished. Then there will be one religion in the world and one leader. I have been sent to sow a seed and I have sown it. It will now grow and bear flowers and fruit in due season and there is none who can uproot it."

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